23 and form a new one. If he re-uses an old basket, he first sweeps out the larvae (egh) remnants, wax, etc., with the "nebasel" plant which the bees are said to like.

Sometimes as rapidly as six weeks later, the honey is ready for collecting. The hive is smoked out, and many bees perish. Some of the honey is retained at home and mixed with water to make non-alcoholic "berz" when honored [272] guests come. The wax, to which some of the honey still adheres, is rolled over strong cotton or fiber thread and the [273] resulting long thin candle is used in church to illuminate the readings and the processions.

Most of the honey is sold on the big "Saturday market", or directly to the woman in the nearest town who operates a "tedj byet", a mead house. To make it worth his while, a farmer should have at least five skeps-hives, from which he can realize 50 kilos of honey annually, for which he can obtain about $20. A very big keeper may have as many as 50 skeps, bringing him U.S. $200. for the honey. [275] But the real profit is made by the woman owner of the tedj byet, who pays little for this honey, for gesho (fermenting agent) and for a big barrel to brew mead in, and then, after some months, sells her product, "tedj", a wine-like alcoholic drink, at a price that only noblemen, clerks, town officials, and Muslim traders can afford.

[278] The honey of the wild bee, "terb", is used against trachoma and other eye diseases. But "shame" forbids the eating of such wild honey.

Civet cat has been "farmed" by some in certain districts for centuries, and the musk taken regularly from the

373 Little clay oil lamps are a luxury, since the fuel, often kerosene, must be bought at the market. Only churches and landowning farmers can afford it on occasion. In the church, beeswax candles, made by the women auxiliaries of the church from cotton thread and beeswax, serve for illumination at the early masses, and are surprisingly non-dripping.

372 Modern matches, made in Ethiopia under a government monopoly, are now cheaply available at all great markets, and have replaced earlier methods of making fire. The old method is still folowed in remote jungle areas such as Wolqait. There, fire is produced by friction, using a big, soft, bottom piece of "wanza" or "gerawa wood", and a branch or piece of hardwood, such as wild olive ("woyra") as the twirling or rubbing top piece. It sometimes takes an hour of effort. Even in the hamlets, where matches are available, they are saved by transporting fire from hearth to hearth in a broken potsherd (gel). Charcoal ("käsäl") is a luxury item, used sparingly only in pottery-making, occasionally to boil coffee if in a hurry or tea in urban places.

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252 Baking is a female occupation, but becomes a source of income only in urban centers or temporarily at great markets, where restorateur-prostitutes engage in this work or hire less attractive women to do it for them. A woman who specializes in baking and selling "enjära" and other breads is called a "gagari". It is one of the very few money-producing occupations in which a Coptic Amhara woman can engage. But it is low prestige, and no self-respecting

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778 the frame, are now often cut from modern tin cans.

The ceremonial drinking cup used in the eucharist is the "ṭewa", usually made of metal. But if used in the "mäḥabber" communal sodality outside the church, it is often of horn or clay, about 4½ inches high, 5 inches diameter at top, 1½ inches at bottom. On the latter occasion it is filled with barley beer or "berz" (honey-water). This is given the peasant at plowing time to [788] confer blessing upon him, thus called "maras baggo" (for spring plowing).

Other equipment belonging to the church may be a wooden pulpit for reading (not preaching), some tin • [373] oil-lamps or the old wick-like candles (called "twāf").

778 534 Very important are the drums, huge affairs carried by the younger dancers during worship, suspended from shoulder straps. The barrel-like "nägarit", of which the average church has three (or must borrow them), usually has a height of at least 30 inches, a diameter of 15 inches. It is made of "wanza" wood (olive or other hardwood), with tanned oxhide moistened and stretched tightly across both ends. The drummer operates it with the flat of his fingers and top of flat palm. Another type is the "kabaro" drum, in which one end is bigger than the other. The drums and the swaying maqomya sticks keep time during the chanting. Trumpets are used only for parades, to herald the march, but not in accompaniment.

778 344 251 When not in use, most of these utensils are locked in a little treasure house, called "bētlehem" (in

796 The holy day which now symbolized most strongly the union of church and state occurs just after the climax of the rainy season. On the 7th day of the monthe of Nahase occurs the feast of the Trinity, "Selassyē", which the present emperor adopted as his imperial name at coronation. On this day, the "tabot" from the local "Selassyē" church is taken on a colorful, though usually rain-drenched parade. In some regions this feast is called "Abba Abraham", because it is believed that the day also commemorates the Old Testament event when 3 angels [188] visited Father Abraham. The parade includes also many national flags of the (secular) state, and photographs of the bearded emperor, carried by deacons. Loyalty shouts of "Addis Ababa" are frequently heard.

The last important socio-religious holy day is "Buhē", the Transfiguration of Jesus, on the 13th of the same month. It is also called "Dabra Tabor", because it is believed to have taken place on Mt. Tabor in ancient Palestine. Again a church bearing that name is chosen as center of the celebration. Buhe is also a feast of lights, perhaps to symbolize the hope that the rainclouds will soon part and let the sun be seen once again. There are torchlight parades, the torches [373] made from braided, resinous barks, carried on the way to the church just before sunrise. All shout "Buhe, Buhe" on many occasions on this day. It is a family holiday remembered all through life by the children. On this day the hearths are brightly lit, and mothers bake a special wheaten bread for the children. Even

4: Alvarez M-5 (1520-1526) 1881
MP5 Amhara MP5

They say the prayers by heart and
without light, except in the lamps or chandeliers, for they have not got lamps. They burn butter in these chandeliers, for they have not got oil. They pray or chaunt very loud, without art of singing, and they do not recite (alternate) verses, but all sing straight on. Their prayers are psalms, and on feast days besides psalms they recite prose, according as the feast is so is the prose. They always stand in the churches; at matins they only say one single lesson: this is said by a priest or a friar, rather shouted than intoned, and he reads this lesson before the principal entrance. When this lesson is finished, on Saturdays, Sundays, and feast days, they make a procession with four or five crosses on their poles, and a cross not so much raised as carried like a stick in the left hand, because they carry a thurible in the right hand, since as many as carry a cross carry a thurible, there are always as many thuribles as crosses. They wear some silk cloaks, not well made, because they are not wider than the width of a piece of damask, or other silk from top to bottom. Before the breast, a cross piece to the flanks on each side, of any other stuff and of any colour, even though it should not match the principal part, and of this principal part a good ell hangs behind dragging on the ground. They make this procession through the circuit, which is like a cloister. This being ended, on the said Saturdays, Sundays, and feasts, he who has to say mass enters with two others into the chancel; they bring out an effigy of Our Lady, which they have in ancient pictures in all churches and monasteries. He who has to say mass places himself in the centre of the transept with his face towards the principal entrance, and the image in his hands held before his breast: and those who stand by his sides hold lighted candles in their hands, and all the others commence a chaunt like prose, and all walk, shouting and leaping as if dancing[1], they hold hands and go round, before the

[1] *Como em chacota*, dancing and singing, *i.e.*, not reverentially.

4: Alvarez M-5 (1520-1526) 1881
MP5 Amhara MP5

He said that no men died at the hands of justice, that they flogged many, and put out the eyes of some, and of others they cut off a foot or a hand, according to the quality the crime; but that he had seen a man burned because he was found to have committed two robberies in a church.

That the Pope or Patriarch of the country of Prester John is called Abima, which means father, and that there is nobody else in all the kingdoms and lordships of the Prester who confers orders except him.

The Prester John is called Acegue,[1] which means emperor, and he is called Neguz, which means king.

There is no manner of physic, only they apply fire; in some sickness they use cupping without fire, and for headaches, they bleed on the head with a knife placed on the vein, and they strike it with a stick so that it should draw blood, and also they take some herbs as a beverage to cure themselves.

In all the country there is no town which exceeds one thousand six hundred inhabitants, and of these there are few, and there are no walled towns or castles, but villages without number. The houses generally, or most of them, are round, and all of one story, covered with terraces or thatch, and courtyards round them. People generally sleep on ox-hides, others on beds made of straps of the same hides; no kind of table. They eat in flat trenchers, like trays of great width, without napkins or tablecloths. They have basins of very black earthenware like jet, and pipkins of the same clay for drinking water and wine. Many eat raw meat, and others eat it roasted on the ashes, others roasted over woodfire, and others over cowdung where there is no wood. There is much wax there, and tapers and candles; they do not make candles of tallow. There is no oil there except a kind which they call *hena*, and which is made from some herbs like Mayweed;[2] it has no taste, and is beautiful as gold. There

[1] *Alegue*, an Emperor.

[2] *Pampilhos*, also called *olho de boy*.